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FOR WOMAN.

VOL. VIII.

MAY, 1878.

No. 5.

SURVEY OF FOREIGN WORK.

[CONCLUDED.]

MAHRATTA MISSION (WESTERN INDIA).

MISSIONARIES:—Mrs. A. M. Park and Miss S. F. Norris, M. D., at Bombay; Mrs. M. E. Bissell and Mrs. A. S. Hume, at Ahmednuggur (140 m. E. of Bombay); Mrs. M. C. Winsor, at Satara (120 m. S.E. of Bombay); Miss E. K. Ogden, M. D., at Sholapoor (125 m. S.E. of Ahmednuggur). SCHOOLS:—Boarding-school at Ahmednuggur, Mrs. A. S. Hume in charge, 80 pupils; school at Bombay, Mrs. C. E. Hume in charge. Ten Bible-women.

THE school at Ahmednuggur is reported as in a prosperous condition, notwithstanding the discouraging effects of the famine. Mrs. Hume writes: "Although the past year has been full of hardship and suffering, full of anxiety and care, yet we have had the consciousness that God has spread over us his banner of love. Our wants have all been supplied, the many mouths have been filled, sickness has been kept from our girls, and the Spirit of God has been with us, teaching us lessons of simple trust." In another letter she says: "It has often tried me very much that the girls seem to have so little opinion of their own on different subjects, and I was quite pleased not long ago to have the father of one of them come and ask about something his little daughter had said about Satan. The pastor had preached that afternoon on the great necessity of being watchful, lest Satan should conquer us. The little girl maintained that if God took care of us, then Satan could not

come near us. Her faith was strong that Satan could not conquer us when God was watching over us, so we need not fear. * * I was quite interested in a discussion in my Bible-class one day. We were studying about the Angel of the Lord who appeared to Joshua after the passage of the river Jordan, and I remarked that it was the opinion of many that this was Christ. One of the class immediately challenged my statement. She said it distinctly stated in the Bible, 'As the Captain of the Lord's Hosts am I come;' therefore, it was not God, in the person of Christ. Quite a discussion followed, and they became so excited that they asked permission to ask Mr. Hume about it."

The medical work among the women has become quite a feature in this mission. Miss Norris, at Bombay, aside from her large practice, extending from the houses of the nobility to the lowest coolie's hut, has recently established a dispensary in Bombay, of which a more extended account will be given in the next number. Miss Ogden is also pursuing a similar work in Sholapoor. During the first three months of her residence there she cared for one thousand and twenty-five patients — most of them suffering from the effects of famine — and made over three thousand prescriptions, receiving two hundred rupees for her services, and entering houses never before opened to missionaries. In September she started a dispensary, which has become "well known and very popular," and promises to be a power for good in the city. Mrs. Park, after a six months' absence at Pulney, on account of her husband's health, is now at work among the women in Bombay and vicinity. Mrs. Winsor is similarly occupied at Satara, having quite a number of Bible-women under her charge. The work of the Bible-women in this mission is spoken of in high terms. They have sometimes "found large and attentive audiences, numbering from one to two hundred persons; while by reading from the Scriptures and personal conversation with individuals, much is accomplished among persons who might not otherwise be reached. On one occasion, two Christian women desired to visit a neighboring village, where great opposition had arisen. They were advised not to go; but they went, and their message was kindly received. In speaking of it afterward, they said, "We went with trembling, but depending only on God. We prayed all the way that He would keep us, and He did." Recent letters from Mrs. Bissell, who returned to Ahmednuggur in the fall, show that she is taking up her work again with much vigor and enthusiasm.

MADURA MISSION (SOUTHERN INDIA).

MISSIONARIES:—Mrs. S. B. Capron and Miss H. S. Rendall, at Madura (20 m. S. W. of Madras); Mrs. C. H. Chandler and Miss H. S. Chandler, at Pulney (70 m. N. W. of Madura); Mrs. J. M. Minor, at Battalagundu (32 m. N. W. of Madura). SCHOOLS:—Boarding-school in Madura, Miss H. S. Rendall in charge, 54 pupils; Hindu girls' school and day-schools in Madura, Mrs. Capron in charge; schools in Mana Madura; boarding-school in Mandapasalai, Miss Taylor (W. B. M. I.) in charge, pupils; boarding-school at Battalagundu, Mrs. J. E. Chandler in charge; two schools at Pulney, Mrs. C. H. Chandler in charge; school at Tirumangalam, Mrs. E. H. Herrick in charge; day-schools at different stations. Six Bible-women.

THE schools in charge of the lady missionaries in this mission, although somewhat reduced in numbers, through the effects of the famine, are a great power for good in the work. Even heathen parents appreciate the value of the discipline their daughters acquire. "You may do anything you like with our girls," said one; "they always get a better disposition by coming here." Mrs. Capron has noticed that the people are afraid of her mission schools, and dislike all the school-books that have the name of Christ in them. A Brahmin said to her one day: "We are quite accustomed to hear the catechists talk against our temples and our idols. Even our women know about what they preach. But when we hear the school-children say, 'The missionary lady tells us that when God has taken care of us all day, she thinks the least we can do in the evening is to thank him,' we know they are being influenced." A missionary writes that when, in visiting his congregations, he notices an unusually bright face among the women or girls, he almost always finds that they have been pupils in some boarding-school. Great good is done by these enlightened children in their various homes.

Mrs. Capron, with the Madura Home for headquarters, is pursuing her three-fold work — medical, educational, and personal visitation — most successfully. She writes: "In the year just closed (1877), I wrote six thousand four hundred and seventy-three prescriptions. Of these, two thousand nine hundred and thirty-three were for new cases. As a means of becoming acquainted with women of every caste, and from every part of the city, this work is invaluable. I make, on an average, two or three visits in an evening. If I do not need to see a patient, houses previously visited are always open. The three Hindu Girls' day-schools now contain one hundred and thirteen pupils. It is more a recreation than a duty to visit them. To think of having such a number of the future mothers of this city withdrawn from the evil influences about them, is in itself an inspiration." Miss Rendall, who left this country in September last to take the place made vacant by the marriage of her sister in the Madura boarding-school, is entering into the work

with much earnestness. Recent letters from Miss Taylor, show the boarding-school at Mandapasalai to be in a prosperous condition, there being a number of unusually interesting pupils promising well for future usefulness. Mrs. Chandler and her daughter, at Pulney, report steady growth in the new work started there. With a boarding-school of twenty-five pupils, a Hindu girls' day-school, lessons in needlework and vocal music three times a week to thirty girls, and a large feeding-place for children,—famine waifs,—these ladies must surely have no time hanging heavily on their hands.

The long drought, which has caused so much suffering in India, finally gave way to drenching rains in October, and now the earth, which was fairly baked with heat, is "carpeted with richest green; tanks are full, and the rivers in flood, the like of which has not been known for years."

CEYLON MISSION (JAFFNA DISTRICT, NORTH CEYLON).

MISSIONARIES:—Miss Eliza Agnew, at Uduville; Mrs. E. F. De Riemer, at Udupitty; Miss S. R. Howland, at Tillipally. SCHOOLS:—Boarding-School at Uduville, Miss Agnew in charge, 61 pupils; boarding-school at Udupitty, Mrs. De Riemer in charge, 28 pupils. Village schools. Ten Bible-women.

THE two boarding-schools in this mission are still held in high esteem by the native population and the government. The time-honored institution at Uduville has had a prosperous year; several of the pupils have recently become followers of Christ, five having joined the church. In the absence of Miss Townsend, who is in this country on account of her health, the school at Udupitty is under the care of Mr. and Mrs. De Riemer, and the last examination is spoken of as very successful. Miss Howland, in connection with Miss Hillis (W. B. M. I.), is continuing her tent-work among the women with marked effect. On some occasions they have met as many as eight hundred women in the villages, and they have been unable to respond to many requests for special visits. Some of the pleasant features of this mission are a Youth's Christian Association in Uduville, which supports two Bible-women; and a Helping-Hand Society, which meets on Miss Howland's veranda every Saturday afternoon. There heathen mothers learn to sew, and from thence they take home to their children the Lord's Prayer, Bible stories, and Christian hymns. The number of girls in the village schools is three times as large as last year.

FOOCHOW MISSION (SOUTH-EASTERN CHINA).

MISSIONARIES:—Mrs. L. E. Hartwell and Miss A. M. Payson, at Nantai (a suburb of Foochow). SCHOOLS:—Boarding-school with 29 pupils, and day-school with 11 pupils, at Nantai, Miss Payson in charge.

THE boarding-school at Foochow is still proving itself a power in moulding the character of the Chinese girls who come under its influence. Miss Payson writes: "Our building is quite too small to accommodate the scholars who would like to come. Six girls have applied for admission during the past term, but all had to be refused. It requires no small amount of decision to give a negative answer. One mother, in her anxiety to have her daughter admitted, fell down on her knees, before the lady in charge, entreating her to permit the girl to remain. The girl, at her mother's direction, also kneeled and pressed her forehead to the floor. It was difficult to refuse such entreaty."

NORTH CHINA MISSION.

MISSIONARIES:—Miss M. E. Andrews, at Tungeho (12 m. E. of Peking); Mrs. S. E. Pierson, at Pautingfoo (120 m. S.W. of Peking). 1 Bible-woman.

MISS ANDREWS, who has been suffering from ill health, at last accounts had much improved in that respect, and was able to take up her work with vigor. A class of girls, established a year ago, has developed into a small day-school, which it is hoped will prove permanent. It has grown out of a "real need in the little church at Tungeho—a place where the daughters of native Christians, whose parents are not willing to send them away to school, can be educated." In the few houses that are open to the missionaries in Tungeho, the work is encouraging as to the growth in Christian character. An effort is also being made to reach the women in the villages outside the city, although the missionaries are too often met with such words as, "Did you come out here to get me to walk in this new way? I won't! Do you think I'd worship God alone in this village? No, I'll not worship God!" Mrs. Pierson, who left this country in September, arrived at Pautingfoo the last of November. On her journey she had learned enough of the language to lead the singing in Chinese at family prayers the morning after her arrival, much to the delight of the natives who were present. Mrs. Pierson writes of a warm welcome extended to her husband and herself from his old friends; some of them coming as far as sixty and a hundred miles, bringing messages from other Christians, and seeking advice on various subjects.

JAPAN MISSION.

MISSIONARIES:—Misses Eliza Talcott, Julia Gulick, and Virginia Clarkson, at Kobe (300 m. W.S.W. from Yeddo); Mrs. E. S. DeForest, Mrs. S. C. Adams, Mrs. A. H. Gordon, Misses F. A. Stevens, J. E. Wheeler, and M. E. Gouldy, at Osaka (20 m. E. of Kobe); Miss Julia Wilson at Kioto. School at Kioto.

MISSIONARY life in Japan is said to be full of daily surprises, and the tide of events is so rapid that it will be impossible to give any

adequate idea of the progress of this mission in the brief space allotted here. In Kobe, the school-building erected in 1876 has already proved too small for the pupils who are crowding into it. Miss Talcott still holds her place in this school (supported by the W. B. M. I.), besides doing outside work, so far as her strength will allow. Miss Gulick is also accomplishing much in personal labor in the families of the Japanese. Miss Clarkson, who left this country in November last, is in Kobe, giving her attention to the study of the language. The Home at Kioto has now been in operation for over a year, and gives promise of much usefulness. The new building is going forward as rapidly as possible, the roof having just been put on at last accounts.

At Osaka the ladies are mainly occupied in visiting the homes of the people and teaching the women, as described by Miss Wheeler in the April number. A girls' school has recently been started in the city by Koidsumi and his wife, formerly a member of the Kobe school. Details of the enterprise will be given in the next number.

MICRONESIA MISSION.

MISSIONARY:—Mrs. Harriet A. Pease, at Ebon, on the Marshall Islands.

MRS. PEASE left this country May 23, 1877, for Micronesia, remaining some weeks at the Sandwich Islands, and arriving at Ebon after a tedious struggle of one hundred and twenty days with calms and head-winds. Mrs. Pease writes hopefully and cheerfully of the work that seems opening before her.

DAKOTA MISSION.

MISSIONARIES:—Miss Martha Shepard and Miss Lucy Dodge, at the Santee Agency, Neb. SCHOOL:—The Dakota Home, Misses Shepard and Dodge in charge, twenty pupils.

OF the school at the Santee Agency, Mr. Riggs writes: "Our school goes on with unabated success, and our scholars are going forth to teach others. It is becoming more widely understood that this school is of high grade, giving special advantages. We have at times been over-crowded, and the struggle from this time on will be to keep the pupils back." A more detailed account of the Home is given by Miss Shepard on another page.

MISSION TO SPAIN.

TEACHERS:—Donna Gracia Martinez, at Zaragoza; Donna Joaquina Martinez, at Santander. SCHOOL:—Day-school at Santander.

THE work among the women in this mission seems specially hopeful just at present. Day-schools at Zaragoza and Santander, under their competent teachers, have been very successful, and a

recent appeal has come for funds to establish a boarding-school at Santander, which it is hoped will in time prove a Mt. Holyoke Seminary for North Spain. Through the kind assistance of our friends; we have been able to give a favorable answer to the appeal.

MISSION TO AUSTRIA.

MISSIONARY:—Mrs. Clara E. Schaufler, at Brunn (Moravia).

MRS. SCHAUFFLER, rejoicing in the removal of some of the restrictions that hampered her work in Brunn, writes of many encouragements. Individual cases of conversion, of great interest, have occurred, and a genuine work of grace seems to have begun. An interesting letter giving details, just received, will be published in the next number.

IN the aggregate, we have now connected with our Board sixty-seven missionaries, fifty-eight Bible-women, eighteen boarding-schools, besides the Homes in Constantinople, Kioto, Osaka, Madura, and among the Dakotas, containing, in all, about eight hundred pupils; forty-nine village and day-schools, with about one thousand pupils. The American Board has also a large number of day-schools not needing pecuniary assistance, making, in all, six hundred and fifty-eight schools, with nearly twenty-five thousand pupils, about two-fifths of whom are girls.

TURKEY.

LETTER FROM MISS ELY.

[The following letter from Miss Ely, dated December 28, gives a vivid picture of the sad effects of the war in the vicinity of Bitlis.]

EXTREME depression in business, taxations, just and unjust, doubled and redoubled, the drain of large forces near, with the persistent, cruel robbery by the Koords in all this region, are the key-notes around which cluster accounts far too sorrowful to repeat. During all our residence here, we have never, till the present year, even heard of the sad, heart-rending realities which are now daily enacted within our sight and hearing. Concerning private griefs, personal disappointments, and trials, connected with our missionary work, we often deem it expedient to be silent. They, perhaps, could not be understood or appreciated. The Master's consolation never fails, and the hope blighted in one direction blossoms in another. But, oh! how can we endure to see the evil

that has come to this people! Hostile rulers, a government founded on principles directly opposed to peace and prosperity of the Redeemer's kingdom, with untold oppression and woe, are the factors in a problem that only the all-wise Being can solve.

There are no soldiers here—there have been none for many weeks. Meantime, various tribes of Koords, whose homes are in mountain fastnesses not far away, grow more and more bold. By day, large companies throng the markets, rendering it unsafe for Armenians to open their shops. By night, parties attack Christian houses, and are so heavily armed and perfectly reckless, that when signal-guns are fired, and midnight alarms and the woful cries of "Help! help!" are raised, people seldom venture to respond. The next morning, the sad tale of who was robbed, wounded, or killed, passes from mouth to mouth, and everyone shudders lest his turn come next. Three houses in our neighborhood have lately been plundered, one by day, and two at night. Ontrages are as yet largely committed on Christians, but Turks are not wholly exempt. A few days since, the Turkish governor of this place had a Koordish chief arrested and imprisoned for having deserted with large stores of government ammunition and spoil from Christian villages. After a day or two, a large company of Koords came to his rescue, demanded and secured his release, and soon obliged the governor to furnish a horse for the chief to ride home in state! Many villages in this region are deserted; numbers have fled to the city; families are divided, and there is much suffering from poverty. This city could doubtless protect itself against invasions of Koords; but, alas! having abettors and guides in its own limits, partners with the despoilers, sharers in the spoil, makes it all uncertain, and the condition of Christians doubly precarious. "Attacks from without will not destroy, unless there is some confederate within."

You will wish to know if our school thrives amid such stern surroundings. Yes. It opened for the winter, October 22. The boarding-school has a membership of twenty. Three others, two old and one new scholar from one of the villages, have been accepted, but there is some doubt as to their being able to come, on account of the dangerous travelling. Our Sabbath and weekly prayer-meetings are continued, though thinly attended, owing to the fear of molestation in the streets, of which instances are not uncommon. For ourselves, we have little anxiety. Plenty of work is an excellent antidote for the blues; especially the conviction of being in duty's path tides us over passages dark and long. The telegraph wires are cut in two directions: the mails are more and more irregular, and may fail at any time; but the pathway of prayer, leading to light and joy unspeakable, lies ever open and secure, beyond all human power to molest.

“ That sacred stream, Thy Holy Word,
 Our grief allays, our fear controls,
 Sweet peace Thy promises afford,
 And give new strength to fainting souls.”

Pray that the communities so crushed and bereft of earthly good may be led to accept the freedom and priceless riches of the Heavenly Kingdom; for us, too, that our stay here in these trying times may be blessed to the good of the work.

MEXICO.

LETTER FROM MISS STRONG, OF MONTEREY.

* * * You would probably be glad to have some definite news from this country, so near geographically, yet so far away morally and religiously. Here, as everywhere in Papal dominions, evangelical work has progressed very slowly; yet it has progressed, as we have daily evidence, especially in the country villages, from many of which we hear the call, “Come and teach us.” “Come and tell us of the way of life.”

I have just returned from an excursion to one of the “*pueblitos*,” a small “*villa*” where, ten years ago, no one dared to own a Bible or hardly speak the name Protestant. The day of our ride was a fine one, and the scenery most delightful to eyes accustomed to that of bleak, bare, New-England mid-winter, for here only the fig-trees had doffed their green robing. Scarlet salvias and gay lantanas peeped up occasionally by the road-side, while the ageratum was as common everywhere as our golden-rod in autumn. Our way was through a lonely country, if we can call a place lonely where there are singing-birds, and where the roads curve through ageratum and feathery foliage.

We rode along till we reached a village of low, mud-walled, thatch-roofed houses, inhabited by five or six hundred Mexicans. To one of these houses our party of five were heartily welcomed; and it appeared to be both a surprise and delight to our Christian brother to see us outside of Monterey. His house, thirty by fifteen feet, appeared quite well-filled by the time his family, consisting of his wife, three children, father, father-in-law and sister, had greeted us. Outside, the temperature was like July, but within the thick walls, and on the earth-floor, it was cool and comfortable. The warm “*tortillas*” (corn-bread), the rice, and eggs were refreshing to our sharpened appetites; but most refreshing was it to see

the kindling eyes and flushing cheeks of the good father-in-law, the first Protestant of the village, as he listened eagerly to the Bible explanations of one of the missionaries.

One dear old lady came to meet us with tears of joy. She had often visited us in Monterey, when I had four of her grand-daughters in my school; but her joy was very great that I was able to ride so far to see the very poor Christians of that village. She is one of the most interesting old ladies I have met here; with a clear, active mind, a warm Christian heart, and industrious hands, she is doing much to aid in her Redeemer's cause. She became a Christian, and was baptized by the Presbyterian missionary in Brownsville, five years ago. She still has daughters in Romanism, but she has a noble Protestant son, with whom she resides. I strolled through the village with this lady's grand-daughter,—my first pupil in this country, now a dignified married señora of seventeen,—and was happy to learn, not only from observation of her manner, but from her neighbors, that she was leading a good life — one of patience, kindness, and Christian labor. Her husband does not oppose her, and is inclined to Protestantism.

At four, coffee was served to us by our hostess, and while we were taking it, she told us of a little meeting she and a few of her neighbors had commenced. "We have so longed to have some one sent to preach to us," she said—"some one who knows more of the precious Book than we do. As we women were visiting together one afternoon, the thought came, 'Why can we not pray together?' and so we did; and we sang, and we felt so comforted, that we are going to have another meeting soon."

The meeting in the evening was one long to be remembered. Seventy crowded into the little room where it was held, and others were outside around the door. The audience was hushed and attentive; the young matron, of whom I spoke, started the hymns, and most of the others joined in the singing. The two missionaries preached on repentance, and at the close the stillness and solemnity showed that all present had been brought to think of their souls, of life and death and God. It was hard to leave the dear people early the next morning for our return home, and harder still for me to tell them of my return to the United States.

Although this mission has been transferred to the Presbyterian Board, because that Board alone had an available missionary to send, yet I cannot lose my interest in the dear Christians here. To the ladies of the Woman's Board, who have so cheerfully cared for me, not only with money, but with their prayers and letters of love and sympathy, I wish to give my sincere thanks. May the blessings that you have sought for this and other lands in darkness, be

ever in your hearts and homes, my dear New England sisters, so that through your lives given to Christ you may win the world for Him.

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THE DAKOTA HOME.

LETTER FROM MISS SHEPARD.

* * * FOR nearly two months the machinery has been in full motion at this Dakota Mission. It seems to me that the school-year has never opened under more auspicious circumstances. The Home is full; the new boarding-hall for the young men is full, and the day-school literally overflowing. Certainly, the impulse which has turned so many toward the school, means a desire for something better than the old life. With the coming of so many young people to us, comes also increased responsibility. As I enter the school-room, I realize more than at any other time the great work to be done, and my own inefficiency, and the cry of my heart is, Lord, enlighten them by thy Spirit. Anything like close application to study, is distasteful to them, and seldom tried. Those whose minds are sufficiently awakened to have some desire for education, do not yet see the necessity for real work to obtain it. There needs to be a quickening of conscience, as well as of the intellect.

During the last few weeks we have had some manifestations of the Holy Spirit among us. Previous to the week of prayer, during which time we had daily prayer-meetings, there were a few who expressed a wish to be baptized, and the Sabbath following six united with the church. Three of these were Teetons from Fort Sully, and the others former pupils in the Home. One of these is now a pupil and assistant in the day-school.

Among the Teeton pupils are two women, wives of two of the young men. When they came to us, Mr. Riggs wrote: "We send you two young women, both of them wives, and the only married women in our congregation." One of these is very young,—perhaps fourteen,—with a mind as yet almost dormant, but she is the wife of one of their most efficient young men. The other is bright and ambitious, with a quick sense of the right, and she married the dandy of the village. Her judgment of him was not as faulty as might seem, however, for he has already developed a good deal of character. She refused to marry him, except as white women are married, and he reluctantly consented. Six months ago he was a dandy in the land of dandies, and the girl made herself gay with

paint and gaudy with ornaments. Being convinced of the folly of this, she washed off her paint, put on the white woman's dress, and came to school with her husband. He, too, has left off his paint and feathers, with his long hair, and is clothed like a sensible man. They are making commendable progress in their studies, working, when not in school, to buy their own clothes. More than this, they are humble believers in the salvation of Christ, and we feel sure that He who has begun a good work in them, will keep them to the end.

At the opening of the boarding-hall, the young men were required to do a part of their own housework, such as sweeping, washing the floors, washing dishes, and other domestic work. This seemed a doubtful experiment before its trial, but has been successful beyond all expectation. They go about their work as quietly and orderly as if they had always done it. Their new surroundings have made them gentlemanly in many ways.

The new laundry greatly facilitates our housework, and adds much to the general order of the house, and we only wonder how we ever did our work without it.

Our girls grow more and more precious to us, as day by day some new trait is developed, or we see them trying to overcome their faults. So our work goes on, amid some discouragements and much hopefulness, for we trust His promise, who bade us follow Him, and we are sure that the seed now sown will spring up and bear fruit, though it may be after long waiting.

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD.

[CONTINUED.]

OFFICERS and members of Auxiliaries may do much for the Mission Circles within their territory by an active interest in their progress and success.

In many cases the bond of union between these organizations is a source of mutual prosperity. But it sometimes happens that the little people are given over to their leader, both societies enlisted for one cause, with little community of interest.

As the future of Woman's Board enterprises rests so largely with the rising generation, it seems desirable that Auxiliaries should care especially for the Mission Circles, seeking to bring these into closer relations with the Board and its branches. Quarterly or semi-occasional public meetings, in which the children shall bear a part; social tea-meetings, with such missionary exercises as shall stimulate to future endeavor; and the circulation of missionary magazines and leaflets among the young workers, have been productive of good.

Missionary libraries are perhaps beyond the means of many of our societies. But, besides the works recommended in the *Missionary Herald*, the purchase and loan of such volumes as Murray's "Polynesia and New Guinea;" Mullen's "Twelve months in Madagascar;" "Four Years in Ashantee;" "The Life of Bishop Patterson;" Miss Thompson's "Among the Hindoos;" "The Rainbow in the North;" "The Southern Cross and the Southern Crown;" Dr. Hamlin's "Among the Turks;" "Woman and her Saviour in Persia;" "Daughters of Armenia;" "Africa's Mountain Valley," by the author of "Ministering Children;" Griffis' "Mikado's Empire;" "Dr. Goodell's Life," and other books of this class, would be most helpful. Such a list is incomplete without a set of the bound volumes of LIFE AND LIGHT, with its mine of treasures for Mission Circle meetings.

The subject of *organization*, as essential to proper development, needs to be brought especially to the notice of Mission Circle leaders. The short and comprehensive constitution for Auxiliaries, published on the cover of LIFE AND LIGHT, with *especial reference* to Article 4, which reads that, "*All* money raised by this Society shall be sent to the Treasurer of the W. B. M. for the purposes of their organization," is as necessary for Mission Circles as for Auxiliaries. For those who desire more variety, Mrs. Rhea's constitution for Mission Circles will be found useful.

Article 9, of this constitution, divides the Circle into companies, each of which serve one month. These companies are subdivided into reporters, writers, readers, illustrators, map-makers, geographers, historians, story-tellers, poets, item-givers — this last including all the children not embraced in the above-mentioned companies. The little people are sure to welcome the concluding suggestion: "Any babies or small children, too young to take part in the meetings, will be cordially welcomed to silent membership, by their pledging, through others, a daily contribution. A list of these will be faithfully kept." Doubtless the "Wide-Awake Workers" of North Weymouth, Mass., have adopted as their own this excellent constitution; for they have one member, at least,

who joined their Circle when one week old, and who, on every Sunday evening, drops a penny into the missionary-box.

In all meetings and plans variety is to be sought. Some one has said, no two meetings should be alike, but each should follow the other in a series of pleasant surprises. How to do this, and yet conform to a general plan of working, is not easy to say. But object-lessons, pictures, maps, curiosities, and helps, such as are furnished by the Bureau of Exchange, or in Dr. Bush's illustrated lectures on the different mission fields of the Board, will all be needed. It is wise, also, not to attempt too much in our meetings; to husband our resources, in order that we may continue to bring forth things new and old. Children tire of stereotyped forms; but if, under all our efforts, there is laid the foundation of love for the cause, and giving for Christ's sake, they will not soon grow cold in the service on which they have entered. In one society, a map similar to the one prepared by Mrs. Winslow, for the first volume of LIFE AND LIGHT, was hung up at its meetings. The children were instructed to find where missionary work had been done, and as the facts were brought in, each reporter marked the locality on the map with a gilt star. The plan suggested by Mrs. Winslow secured much study of missionary literature, and the children's star-map was a most helpful means of increasing interest and information concerning the work.

Mission Circle work naturally divides itself into young ladies' circles; general circles, including those of each sex; boys' circles; and circles for the little ones.

Under the head of Young Ladies' Circles, let me first mention the Cheerful Workers of the Tabernacle Church in New York. Their work as a society commenced about five years since, under the superintendence of the late Mrs. Austin Abbott. With an unobtrusive tact and skill, the personal religious improvement of each member of the circle was made the special object of effort, and it is not strange that nearly all these young ladies have found the missionary work an open door into the kingdom.

The Cheerful Workers hold their meetings once a fortnight. By a system of honorary memberships, they interest the older ladies of the church, and secure additional aid in carrying on their work. They support Miss Bush, of Harpoot, and as their interest in Woman's Board enterprises is a growing one, they are planning still larger things for the year to come.

Mrs. Moore, of Columbus, Ohio, who has had some pleasant experiences in a Young Ladies' Mission Band auxiliary to W. F. M. S. of the Presbyterian Church, very kindly furnishes an account of her plan of work. She writes:

“For two or three years the girls met generally under my own supervision; at first as their President, afterwards as their helper only. The meetings were held monthly for prayer and reading, except when some special work offered for their fingers to do. The marked effect of the responsibility upon the officers, in leading them out and maturing their Christian characters, has encouraged me greatly.

“Bye-and-bye I felt the need of more of the social element, with which they might influence lads and young men, many of them young Christians, but crude and uninformed on all missionary topics. For a year now, the girls have met in the afternoon, as often as they could find a hostess for their large company; have had their own religious exercises, letter readings, and general missionary talks, with such work as they can find to do. In the early evening, either to tea or afterward, the lads and young men come in. Questions and subjects have been assigned beforehand. These are called for by the young President, some interesting article or letter following, and generally the pastor steps in and closes this part of the evening with prayer. The rest of it is devoted to a good social time. None are more eager for these meetings than the mothers of these young men, who hail everything which holds them within the influence of this band of pure and earnest-minded girls. When they cannot have a tea-meeting, the band meets for its afternoon hour as before. This is now a well-started young people’s association, which once a year holds a public entertainment in the chapel, of some sort, always with a Secretary’s paper and appeal to the interest of old and young, and a supper which aids their fund.”

The Wilton auxiliary to the New Haven Branch commenced as a Mission Circle, and is still conducted by the same young people. It sustains two meetings in the month; one of a missionary and devotional character, to which the older ladies of the church are now invited; the other of a social evening meeting, combining the attractions of music, charades, refreshments, and a collection. Gentlemen who pay a small yearly fee for the privilege, are admitted to these entertainments.

The enthusiastic interest prevailing in the auxiliary work, has proved fruitful in starting other good enterprises, the foreign cause building up the home, and developing in the young workers the truest type of Christian progress.

“The Young Ladies’ Mission Society of St. Johnsbury, is also a pattern of good works. The Society is in very frequent and interested communication with its beneficiaries, and whenever missionaries visit St. Johnsbury, an informal social meeting with the young ladies is always arranged.

At the end of its first five years as a Society, a public meeting was held on a Sabbath evening, which brought the organization and its work to the notice of many who had not previously known of it. Some church members have even dated a special interest in missions, as coming to them from this meeting.

A young ladies' Bible-class, under the conduct of Mrs. Williams, of Nashua, has resulted in a Mission Circle to the New Hampshire Branch. The plan originated in a desire to learn about the progress of Christ's kingdom in the earth, rather than in a definite purpose to raise money for the cause. The last grew out of the first, however, and during the previous year, this class of twenty young ladies, the most of whom are engaged in shops and business pursuits, sent a contribution of \$100 as the result of their awakened interest.

The course of instruction is practical and valuable. The country selected for a month's study is divided into four papers, which are assigned to different individuals. The first paper devoted to geography, climate, and productions, is accompanied by a general map exercise, the maps being obtained from the Congregational House, Boston. The class give the location on the map, of missionary stations of the country under consideration, with, so far as possible, the names of missionaries there located. The second paper relates to the native inhabitants—their manners, customs and religions. The third is upon its first missionaries, with an account of missionary progress since the introduction of Christianity into this particular field.

The fourth paper is a continuation of the third, and, with statistics, presents a perfect synopsis of the work down to the latest received intelligence. Occasionally, several of these papers are condensed into one, and on invitation of the pastor, are read at the church monthly concert. In connection with this study, the latest and best works on the mission under consideration are circulated and read in the class.

A similar series of study meetings was held in Brunswick, Me., by Mrs. Prof. Sewall, some time since. The meetings were designed to be a sort of "stay-at-home travelling." One evening was devoted to a country, and the work there of the American Board. Topics were assigned to the young ladies, maps, photographs, books, and all external helps were collected, and the endeavor made to bring the land under consideration vividly before the class. Bartlett's Sketches of Missions formed the occasional basis of questions and investigation for an evening's study. The Rogers Mission Circle, of Portsmouth, N. H., which has been in successful operation for more than sixty years, holds two monthly

missionary meetings. One of these is a tea-meeting, in which the pastor and adult friends join with the young people in a social evening gathering. The Circle is now carried on by the younger members of the church, including boys and young men. In the good time coming, will not all missionary enterprises like this, with its more than half-century of truest Christian progress, grow into a component part of regular church work?

[TO BE CONTINUED.]

HOW TO READ.

WE are indebted to our Eastern Connecticut Branch for the following suggestions as to reading missionary literature, given at one of its auxiliary meetings:

“Probably among the ladies present this afternoon, there is only one who takes the ‘MISSIONARY HERALD’ or ‘LIFE AND LIGHT’ and does not read them. I think there is one. To that one I address myself.

“You did not, I am sure, anticipate such a result when you first subscribed for these periodicals. You felt a genuine love for the missionary cause. You appreciated, to some extent, the importance of informing yourself as to its details, and you rejoiced in the prospect of doing so. But the first numbers did not prove very inviting. The names mentioned even of missionaries were unfamiliar; they did not bring at once before your mind the personalities of those whose work you had watched, and, in a measure, shared; whose words had inspired you, and for whose fortunes you had affectionately cared. Your ideas of localities were somewhat hazy, and allusions to foreign customs occurred which you scarcely comprehended. Obviously, where many fields must find a place in one magazine, the name of the missionary in whom you happen to have special interest cannot always appear; neither can the space be taken to explain the different localities and customs of the people in every number. Then the succeeding numbers came at long intervals! You did not easily fall into the way of appropriating some particular time to their perusal, as with the weekly or daily papers, and ‘any time’ soon proved to be no time. And now, though you sometimes feel a pang at the sight of the rarely-opened covers, you quite accept the judgment so easily pronounced by others—that these magazines are dull reading.

“Were there no remedy for this dullness, the task of recommending them would be an ungracious one. But the remedy exists; it is to read, not to skim; to read, not one month, nor two,

but persistently, diligently, punctually, month after month; and while you read, mark and inwardly digest. Believe me, the result will surprise you. The once dull page will begin to sparkle; the jewels which escaped your cursory and unstudious glance will reveal themselves in your more faithful search.

“Yet it is doubtless impossible, except for a very few, to follow closely all the many and widely-scattered missions of the American Board. The many prayers of years gone by—with thankfulness we own it—have received an abundant answer, and the work has grown to large proportions. Choose, then, some one field, and make it in a sense your own. Make yourself familiar with each part of its working, and the hopeful or doubtful aspect of each. Learn as far as possible the personal character and history of its missionaries. You may come to know these well, though unknown to them, and you will find many pleasant acquaintances among them. Unite your prayers with theirs, not only for the work as a whole, but for the particular cases which may come—which will come—to your knowledge if you pursue this course. Call to your aid maps and other sources of information respecting the country. Gather up newspaper items regarding it; the eye soon learns to catch what relates to a loved theme. In short, appropriate it, in some sense, as the missionaries do who go to it.

“Do you fear that this centering of your sympathies in one small part, will lessen your regard for the whole? On the contrary, it will increase that regard. When this course has become habitual with you, you will cease to lament your lack of interest in the work of foreign missions. You will no longer feel that the little you can do is not worth doing, but will discover that an earnest spirit will gather many littles. You will pray for missions not because you are impelled to it by a sense of duty or propriety, but because you cannot forbear. You will pray for them, not merely when you are reminded to do so by a meeting or some public mention of the subject, but out of the abundance of a heart that cannot forget.”

APPOINTMENT.

Mrs. FANNIE G. BOND, formerly of Eski-Zagra, in the European Turkey Mission, has been appointed a missionary of the Woman's Board, and has been adopted by our New Haven Branch. Mr. and Mrs. Bond hope to return to Bulgaria in the early autumn.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18, TO MAR. 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Skowhegan, Aux., \$3; "Helping Hands," \$1; New Sharon, Aux., \$6; Yarmouth, 1st. Ch., Aux., \$56.20; Gorham, Aux., \$30; Bethel, 1st Ch., Aux., \$3.50; Wells, 1st Ch., a few ladies, \$11.50, \$111 20

Total, \$111 20

Fem. Dep. Armenia College.

Maine Branch.—Greenville, Aux., \$18 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas., Amherst, Aux., \$5; Atkinson, "Flowers of Hope," \$10; Concord, Aux., \$15; Exeter, J. K. C., Amherst, Mass., 1st Memoriam, M. E. C., to const. L. M. Mrs. Abby B. Connor, \$25; Fitzwilliam, Mrs. Colby's S. S. Cl., \$4; Keene, 2d Ch., Aux., \$75; Lyme, Aux., \$20; "Mission Circle," \$15; Manchester, 1st Ch., \$100; Plainfield, a few friends, \$20; Portsmouth, Miss F. Ladd, \$10; a friend, \$50, \$349 00

Contoocookville.—A friend, 1 40

Total, \$350 40

Fem. Dep. Armenia College.

New Hampshire Branch.—Concord, Mrs. Sewall Hoyt, to const. self L. M., 30 00

VERMONT BRANCH.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., Fayetteville, Aux., \$17.25; Burlington, Aux., \$10; Rutland, Aux., \$41.26; No. Craftsbury, "Mission Circle," \$6; Haverhill, N. H., Mrs. Gyles Merrill, const. L. M. Miss Sophia H. Aiken, \$25; Middlebury, "Green Mountain Hills," \$2.60; Newbury, 1st Cong. Ch. S. S., \$14.80; So. Hero, "Band of Helpers," \$5; Hartford, Aux., \$20.60; St. Johnsbury, So. Ch., Aux., \$27.42; Bradford, Aux., prev. contri. const. L. M. Miss Ellen Hibbard, \$6; Essex Junc., Mrs. M. H. Seaton, \$5; Saxton's River, Mrs. E. H. Pettingill, \$5; Wallingford,

Aux., of wh. \$50 const. L. M's Mrs. Edwin Huntress, Mrs. Charles C. Child, \$64; Sharon, Aux., \$18; Milton, Aux., \$6; Benson, Aux., \$20; Waterbury, Aux., \$7.25; St. Albans, Aux., \$14.50; Expenses, \$25; balance, \$290 68

Burlington.—Miss M. C. Torrey's S. S. Cl., 20 00

Total, \$310 68

MASSACHUSETTS.

Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, 1st Ch., \$12.23; "Snowflakes," \$5; Lee, Miss Gibbs' S. S. Cl., \$15, \$32 23

Boston.—Mrs. L. C. Wetherby, \$1; Central Ch., "De Witt Mission Circle," \$3.53; "Golden Sunbeams," \$12.35; Old So. Ch., "Bartlett Band," \$20; Mt. Vernon Ch., Mrs. J. C. Howe, \$200, 236 88

Boston Highlands.—Eliot Ch., Aux., 6 25

South Boston.—Phillips Ch., Miss Lucinda Smith, const. L. M. Mrs. Abby Burgess Eaton, 25 00

Cambridgeport.—Prospect St. S. S., 15 22

Charlestown.—Winthrop Ch., Mrs. B. W. Gage, \$1; Mrs. S. S. Tufts, \$1, 2 00

Chelsea.—Miss S. R. Brooks, 2 00

Dalton.—Mrs. Z. M. Crane, 25 00

Fall River.—"Willing Helpers," two teachers, Harport, 60 00

Foxboro'.—Aux., 40 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas., Coleraine, Aux., \$2; So. Deerfield, Aux., 16; Greenfield, Aux., \$13.22; 2d Cong. Ch., "Mission Circle," of wh. \$25 const. L. M. Miss Mary B. Cross, \$85; Bernardston, Mrs. Elvira L. Burke, self L. M., \$25; Montague, Aux., \$6.90, 148 12

Gloucester.—Aux., 30 00

Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas., Belchertown, Aux., 33 45

Hingham.—"Money Plants," 1 70

Hyde Park.—Aux., of wh. \$25 const. L. M. Mrs. Charlotte M. Allen, 39 15

Jamaica Plain.—Central Ch., "Wide Awakes," 15 00

Lawrence.—"Central Workers," 5 00

Malden.—Miss Mary Kent, 1 40

<i>Maynard.</i> —Mrs. Cheney's S. S. Cl.,	6 00
<i>Medfield.</i> —Aux., of wh. \$25 const. L. M. Mrs. Emily W. Cobb,	39 00
<i>Newburyport.</i> —"Belleville Mission Band," pupil, C. Home,	125 00
<i>Norfolk.</i> —Mrs. Levi Mann,	5 00
<i>Rockland.</i> —Aux.,	76 97
<i>Southboro'.</i> —Fred Woodward,	25
<i>Wakefield.</i> —Mrs. Claves' Infant Cl.,	10 00
<i>Waltham.</i> —Cong. Ch., "Mission Circle,"	50 00
<i>Woburn.</i> —"Woburn Workers,"	20 00
<i>Yarmouth.</i> —Aux.,	6 00
Total,	\$1,056 62

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas., Providence, Central Ch., "O. B. Mission Club," \$15; Beneficent Ch., \$1; Chepachet, Aux., \$4; "Mayflowers," \$3; Washington Village, \$4; Pawtucket, Mrs. Darius Goff, const. L. M. Miss Annie Lee Steele, \$25,	\$52 00
Total,	\$52 00

Fem. Dep. Armenia College.

<i>Rhode Island Branch.</i> —Providence, Central Ch., "O. B. Mission Club," to const. L. M. Rev. George Harris,	\$25 00
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CONNECTICUT.

<i>Greenwich.</i> —Aux.,	\$36 00
<i>Hartford Branch.</i> —Mrs. Chas. A. Jewell, Treas., Berlin, "Golden Ridge Mission Circle," \$72.50; Glastonbury, Aux., of wh. \$25 const. L. M. Miss Fannie Scudder, \$25 by Mrs. J. B. Williams, const. L. M. Mrs. D. W. Williams, \$180.30; Hartford, Windsor Ave. Ch., "Loving Helpers," of wh. \$10 by "A left hand," \$40; Centre Ch., Aux., \$1; Park Ch., Aux., \$1.50,	295 31
<i>Lakeville.</i> —"Lakeside Workers," of wh. \$25 const. L. M. Miss Sadie L. Robbins,	35 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., Canaan, \$10.83; Colchester (\$25 fr. Mrs. Joshua Clarke, to const. L. M. Mrs. Sarah Dinsmore), \$94.25; Fair Haven, "Lilies of the Valley," \$21.28; Falls Village, \$1.71; Haddam, "Young Ladies' Mission Band, \$15; Middletown, First	

Ch., \$30; Morris, to complete L. M. Miss Libbie Butler, \$18; New Haven, Howard Ave. Ch., \$30; North Ch., \$4.28; Plymouth, "Arbutus Gleaners," \$50; South Britain, \$8.50; Warren, to const. L. M. Mrs. Catharine Barnum, \$27; Winsted, to const. L. M's Mrs. James Tuttle and Mrs. George Carrington, \$68,	388 85
Total,	\$755 16

NEW YORK.

<i>Lebanon Springs.</i> —Leila Bull,	\$2 00
<i>New York City.</i> —Manor Mission S. S.,	25 00
<i>Oswego.</i> —1st Cong. Ch., S. S.,	1 00
<i>Poughkeepsie.</i> —A friend,	41 23
<i>Union Falls.</i> —Mrs. F. D. Duncan, \$5; Margaret B. Duncan, \$5; Eliza B. Duncan, \$5,	15 00
Total,	\$84 23

PENNSYLVANIA.

<i>Philadelphia Branch.</i> —Mrs. A. W. Goodell, Treas., Woodbridge, N. J., Aux., \$26, S. S. Cl., \$4; Mt. Clair, Aux., \$45; Baltimore "Bees," \$50; Jersey City, 1st Ch., Aux., of wh. \$25 const. L. M. Mrs. A. P. Foster, \$34; Washington, D. C., Aux., \$17.25; Phila. Aux., \$5,	\$181 25
Total,	\$181 25

OHIO.

<i>Pomeroy.</i> —Welsh Cong. Ch., Aux.,	\$9 50
Total,	\$9 50

WISCONSIN.

<i>Hancock.</i> —A friend,	\$ 50
Total,	\$ 50

IOWA.

<i>Garner.</i> —Mrs. E. B. Wells,	\$1 40
<i>Tabor.</i> —Cong. S. S., \$25; Mrs. Jennie Lewis, Camp Baker, Montana, \$1.50,	26 50
<i>Webster City.</i> —Cong., Ch., Aux.,	6 00
Total,	\$33 90
General Funds,	\$2,945 44
Fem. Dep. Armenia College,	82 00
"Life and Light,"	539 29
Weekly Pledge,	6 90
Leaflets,	2 86
Famine in India,	50 00
Total,	\$3,626 49

Department of the Interior.

WOMEN OF ARMENIA.

BY MISS C. O. VAN DUZEE.

LET us suppose that you were born into an Armenian family of the middle classes, ten years ago. Your father lives in Erzurum, and is a tailor, doing well in his business, and respected by his neighbors. He has already two boys and a girl, and your advent, although an addition to the number of the family, is no addition to its pleasure. Nobody is glad to see you, although a boy would have been hailed with delight. No one wished your parents joy, as they did when your brothers came, and your mother takes up her new burden with a sigh. She loves you nevertheless, and mayhap your merry prattle will win your father's heart. He goes to his work early, after taking a tiny cup of hot coffee, but leaves no warm, loving word for his wife or the children to think of during the day. At night he comes home late, expects a hot supper, which he eats alone, or with his boys, and then has a smoke, and goes to spend the evening with a friend, or friends come to sit with him. Your oldest brother very likely is privileged to go with him. Your mother eats with her girls afterwards, and never expects the society of her husband. She rules her children as passion dictates, sometimes coaxing, then commanding, again petting, then whipping; and in the end each one does about as he or she chooses, except when the boys or father assert their authority, to which the mother yields almost as readily as the girls.

On the Sabbath your mother carries you to meeting, till you are large enough to be kept at home without getting into mischief. There she enjoys herself visiting with her neighbors in a gallery at the back end of the church, where she is well screened by a lattice five or six feet high. The priest is not reading anything she understands; why should she listen? After she has prayed and crossed herself, she is at liberty to do as she chooses. Other children are there, and those who are old enough enjoy themselves as well as their mothers. Your father may be down in the body of the church paying a little better attention; but if he hears any noise from the gallery, he probably breathes silent anathemas on the ill

manners and stupidity of womankind in general, possibly putting a few in words, at home, for the benefit of his wife. After the service every one is free to visit with the neighbors, ride horseback, or even work, if there is any little thing which could be better done on that day, when they are at home. The priests do so; why should not the people? The children are, of course, enjoying themselves in the streets. You go to school as soon as you are old enough to "read bread and cheese," which means to learn to sit still and be out of your mother's way; but you do not go with your brothers. The children are at school from a little after sunrise till nearly sunset, but while they are small, the most of the time is spent at play. You merely learn to read in the ancient Armenian language, which you don't understand, and commit to memory a little catechism.

When you are ten or eleven years old, you will leave school forever, to forget what you learned, and help your mother around the house. Your brothers would add some grammar, and a trifle of arithmetic, perhaps geography and history, and at twelve or fourteen begin to learn a trade.

When you are fourteen or fifteen, some woman wants a wife for her son, and makes your mother a visit. You know what is wanted, for you are called into the room to see if you are healthy and good-looking, but you have no further part in the matter. Some evening, not long after, a few friends of the prospective bridegroom call, and some of your parents' friends are present. After they have left, a few nice pieces of gold are given you, as a sign of engagement to some young man, whom you may have seen but two or three times. A few months later you are married, without having seen your future husband once during the interval. You leave your home to live in that of his parents, and for a year are not allowed to visit your mother, except as some of his friends accompany you. You are not allowed to speak above a whisper in your new home, when your husband's parents or male relatives are near, and will not be permitted to do so certainly for a year—not until your mother-in-law "gives her command." She, meantime, is training you in all the hardest work of the house, and will punish you if you refuse to obey. If your husband is the oldest son in the family, you will be promoted when a younger son marries. Then, too, your mother-in-law may die; or it is barely possible that after several years your husband may "divide" from his father's house. Then, of course, you are your own mistress, and your life passes on very much as your mother's did before you.

This is no overdrawn picture, but just one of the medium class, and that in the city. In the villages these customs all bind closer, and sometimes grind a woman almost to powder.

The true Gospel comes among these nominally Christian people, and what a change it works! Without really removing these time-honored customs, which are like the "laws of the Medes and Persians," it so loosens their grasp that they are far less burdensome.

The truly Christian parents welcome their little daughters, and care for them with parental love. They send them to schools established by the missionaries, which they attend till they are fifteen or sixteen years of age, receiving a good primary education, and constant religious instruction, under which they generally become Christians. Some are united in marriage with native ministers, who love and cherish their wives as the Gospel teaches. Others go out as Bible-readers and instructors of the young, to teach their own people of Christ. The Christian merchant assembles his family for worship before he goes to his shop, and leaves with his wife and children pleasant memories to cheer them during the day. He eats with his family at night, and makes a companion of his wife. They take their children to church on the Sabbath, where all hear the Gospel in their own tongue. Parents and children attend the Sabbath School, and also the afternoon service, and at home read the Bible or some good book, translated by the missionaries. They try to train their children for Christ, but it is weary work when they are so ignorant, and all around are so wicked.

The mother-in-law helps to lift the heavy burden from the shoulders of her "bride," assisting her, or doing all her work when she is not well, and allowing her the free use of her voice in a few weeks. Bitter persecution awaits these women as they leave their old faith and believe on Christ; but how large is the liberty into which they come, and how blessed the privilege of being co-workers with Christ in bringing to them this "fullness of joy!"

Dear sisters, this glorious work is ours. Are we faithful to our trust? The fashions of this world are perishing, but these things endure forever. Can we not, and shall we not consecrate our time, our money, and ourselves to this for which Christ gave his life, the preaching of the Gospel "to every creature?"

JAPAN.

LETTER FROM MISS DUDLEY.

LAST Monday, Mr. Atkinson went by invitation to a village two and a half miles west of Hiogo. As he was riding through the

village on Saturday, and praying that God would open the way for something to be done there, a young man came out of one of the largest houses and asked him to come on Monday, which was a holiday, and teach them about Christianity.

Mr. Atkinson asked me to go with him, and I did, taking with me a woman who helps me in my work at Hiogo. We found, or rather drew, an audience of seventy. They seemed to be pleasant people, with more intelligence than most of the farming class. We learned that the French Catholics had been visiting the place once a week since May, and the people had acquired considerable knowledge of the first principles of Christianity. How much error is mixed with the truth I do not know. The result is, we are invited to go there once a week after the rice harvest.

Tuesday, the same helper went with me to Akashi. Dr. Berry had a hospital there for a while, and Miss Talcott has visited the village a number of times. For almost three years some of our native Christians have been down to hold Sabbath services there. There are several Christians in the place, but they have felt poor, and unable to do anything toward supporting public religious services. We called at the homes of some of those most interested, in the afternoon. I carried a letter to one of the most influential Samurai, who has some business connection with a warm-hearted Christian here. I was kindly received, and he consented to have a meeting appointed at his house for the next day. The same evening twelve persons came to my inn, among them this gentlemen and his wife. We had a pleasant little meeting, and as I lay down to sleep at night on the floor of that native inn, I think I never felt safer, or surer that I should have God's direction about this work.

The next morning we went out again, returning at eleven to find Mr. Atkinson and a native Christian whom we had expected. At one, when we went to the appointed place of meeting, we found seventy or more assembled, mostly of the Samurai class, which heretofore has been but little interested. Mr. Atkinson talked with them and finally brought up the subject of their doing something toward sustaining their own religious services. That evening an arrangement was made by which four private houses are to be used alternately as preaching-places, and those who go to preach are also to be entertained by the brethren.

I am to go down once a month with the Christian helper who accompanied me on this visit, and stay as long as seems best. This is a pretty place, of fifteen thousand people; and such a place for work, with so much already done! Do you wonder that I am happy?

LETTER FROM MISS PARMELEE.

MISS H. F. PARMELEE, who sailed with Miss Wilson from San Francisco in September, writes thus of her arrival at Kioto, and her first impressions of the country and of her work :

“We were made to feel at home in Mr. Davis’ family at once, and were not long in discovering that we were not friendless, though we thought we had left all our friends on the other side of the great waters. The greetings on this shore compensated for the farewells on that.

“We both do some work in the school, and are, of course, studying Japanese. I enjoy the former, and am not frightened yet by the latter, but, on the contrary, rather like it. The school is held for the present in Mr. Davis’ house, which is a large, queer, rambling old palace, possibly three hundred years old. As it was not designed for a Christian school or home, by its illustrious heathen founders, it is not strange that it is not just suited to our wants. But we look cheerfully forward, as our new home school is slowly progressing.

“Japan is a beautiful country, though the climate is damp, and the mild winter is not probably as invigorating as our northern Ohio winters. I was somewhat surprised at my first impressions of the Japanese as a people. Riding through the streets of Kioto in a jinrikisha, one sees few evidences of want or degradation. Occasionally you see a theatre or a *sake* house, but the number is small in proportion to the population. The people seem to me contented and satisfied, industrious and thrifty; but one need not be here long to have painful evidence of their heathenism and sin; and the fact that they appear so satisfied and contented, only proves to me their great need of the true and pure religion of Jesus, the Saviour of sinners. I can but feel thankful to have the privilege of helping to teach so needy and interesting a people, among whom the results already gained are so encouraging.

“I think again and again, O that the friends at home could see the work as it is,—the churches in Kioto, in Kobe and in Osaka,—and the schools, too! It does not seem as though it could be told on paper; one needs to see it.”

Miss Starkweather also writes from Kioto, under date of Jan. 6, as follows:—

“This is the last day of vacation; the girls are coming back, but one was yesterday summoned by telegram to her sick mother, six hundred miles away. We hope she may return; but it is a joy to know that she goes home with a very different light shining in her heart from what she brought one year ago. We were pleased to

trace the tender love for her mother, which urged her to her side at once. She is the eldest of seven daughters, and her mother a widow; so she will find a field of labor ready at her hand, even if she should not return.

"We were delayed in purchasing ground for our school, but at last the right place was secured, and the building is going forward slowly. We find great pleasure in the company of our two new sisters, Miss Wilson and Miss Parmelee. Only those who have a like experience of long and patient waiting, can appreciate such a blessing.

"This is the holiday season of Japan, the New Year, the only time when, throughout the land, all shops are closed. Streets are decorated with the national flag, one hanging from every door by day, and a brilliant paper lantern by night.

"A meeting of the Mission was held at Kobe during four days of vacation, and subsequently the Japanese held a protracted meeting to arrange for the formation of a home missionary society, and to attend to some other matters."

CHINA.

LETTER FROM MISS EVANS.

THE following statements are taken from a letter from Miss Evans, written for "*Woman's Work in China*," a magazine, which the missionaries in that country propose to issue semi-annually, as an outgrowth of the Shanghai Conference, held in May, 1877. It is designed to be "an exponent of woman's work for woman in that great empire, as well as a channel through which those engaged in it can communicate with one another." The presentation of different phases of missionary life, and the interchange of views on practical questions, promise to make it a publication of great value and interest:—

"As Tungeho is situated only fifteen miles from Peking, and at the terminus of water communication with that great metropolis, there is necessarily a great deal of coming and going, and the missionaries have long felt it to be an important centre, and, from time to time, as they could, have worked here. It has only been within the past ten years, however, that it has been occupied as a station; but within that time not a little has been done. A little handful of Christians has been gathered, and a church formed. There are some places where we are gladly welcomed, and where we can teach and hold meetings.

“One of the most interesting features of our work, is the number of young girls that we have been able to teach not so much in the way of the written character, as in the memorizing of Bible verses and hymns. They learn and remember much more readily than the older ones, and we find that verses learned years ago are retained, even though the children have not seen us for a long time. Those who are not so old as to make it improper for them to do so, and whom we can persuade to come to us on the Sabbath, have been formed into a Sabbath School, which, being outside and independent of the one for the teachers, boys from the school, women and servants—we have called our ‘Mission Sabbath School.’

“One young girl, after being taught for a short time, was married, and lost sight of for years. At the time she left, it seemed as though the little she had learned could be of no use; but God knew; and when, years after, she came back into the city, and had no mother-in-law to forbid it, we were again invited to her home,—not because of her love for the truth, but of her love for reading. Through that love the Saviour led her to himself, and she is now in the church, striving to know His leading in everything.

“One of the greatest obstacles we have to contend with now, is the difficulty of getting the women to attend church. The prejudice in the minds of the people is so great against women on the street, that we find it hard work to persuade those who are in the church to be willing that the younger women should attend regularly. True, on their temple days, they consider it all right and proper for any number of them to go to the temple, accompanied by an elderly woman; but let them try attending services regularly, and immediately all manner of unpleasant and unkind things are said, which makes it one of the hardest crosses some of them have to bear.”

DAKOTA.

LETTER FROM MISS CALHOUN.

I HAVE a very interesting school composed of children and young ladies of two tribes, both understanding the Hidatsa language. Among them are several half-breed girls, who understand also a little English, and are a great help to me. Miss Briggs, the government teacher, has charge of the Rees, a third and larger tribe in the place, and Mr. Hall of the Hidatsa young men. We have separate rooms for the three schools, but all come together for the opening

and closing exercises. These Indians have good voices for singing, and are very fond of it. We have a good organ belonging to the mission, which is of great assistance. We have taught our pupils the hymns, "There is a happy land," and "Yes, Jesus loves me," which they like very much, and sing beautifully. You might hear snatches of these hymns at any time in their village, and even at their camp, twenty-five miles up the river. Two weeks ago, Miss Briggs and I went to make some calls among our scholars. As we entered the village, we were soon surrounded by nearly a dozen of my boys and girls. They acted as our guides, since the houses or lodges are arranged so very irregularly it would be impossible to find one's way about at first. It was a beautiful, spring-like day, and persons were sitting on the roofs of several of the mud-lodges. We had taken my little nephew in his cab, but my boys soon relieved us of drawing that, lifting it over the door-sills quite carefully. In one house which we visited we found the earthen floor quite clean, and the walls covered with calico and muslin. Some pictures, received at school, were upon the wall, and one girl showed me the doll which I had given her at Christmas, kept quite neatly. This room had a window in the side, instead of the top of the house, as is most common, letting in a stream of sunlight that seemed very cheerful.

One white man, who has an Indian wife, and two daughters whom he sends to school, had often asked me to visit his family sometime when he was at home. Seeing him at a distant house we improved the opportunity to call. Passing through a little "storm-house," we entered a large mud-lodge, in which were stored the coal, wood, etc. This was lighted by a large opening in the centre of the roof, which served also as a chimney when fire was kept on the ground. We were guided by the boys to a small door at the right, opening into a room having a floor and a stove, but the only light came from a window above. We found the family at dinner. The man and his wife were seated at a small table behind the stove. He brought us his chair, and called to the children to "bring chairs for the ladies," but finally went himself and made his wife give up her chair to us. She sat down on the floor behind the stove, and that was the last we saw of her. Between us and the stove a young woman, a little child, and two men were seated on the floor with a large pan of roasted beef, baked potatoes, and an iron bucket of coffee, from which each helped himself. Mr. W. told us how he had built that room and some others, had made a cellar for his potatoes, and intended building another house away from the Indians. He followed us to the door as we left, saying he meant to have his girls come to school every day, and also gave us some old books that

were much out of date, saying he had read them and did not want them any more. My boys took the books and carried them even to our door, though we called at several other places on the way.

I have only mentioned my school, but I can assure you it has a large place in my interest. The average attendance has been about twenty for several weeks, and for two weeks, thirteen of the twenty have been present five days in the week. Those from both schools, who have attended five days in the week, are given a hot dinner, served "in white man's style," on Friday afternoon. This proves an incentive to regular attendance. The food is furnished by the government. One of the small rooms has been fitted up as a kitchen, and the nearest school-room is used as a dining-room. Miss Briggs presides at one table, and I at the other, and we are gradually teaching the children how to behave at a table. They are quick to observe, and have excellent memories, and, moreover, seem much inclined to do as they see white people do.

There certainly is a good day coming for these children, and it is a great pleasure to me to think that I may live here long enough to see them in Christian homes of their own, and be able to sympathize with them more fully through a more perfect knowledge of their language and of themselves.

Home Department.

ANNUAL REPORT OF THE SUNBEAM BAND FOR 1877.

It is with mingled pleasure and sorrow that the Sunbeam Band looks back to-day over the year so lately passed — the most interesting, and, on some accounts, the most encouraging that it has ever known.

At the beginning of the year an entirely new plan of work was formed, which seemed to put fresh interest into every member of the Band, and to promise good things for the future. The sewing, that had begun to grow wearisome to the younger ones, was put away; the large maps were brought out, and it was decided to travel through the missionary countries by means of stories, talks and short compositions, with lists of questions given out at each meeting, to be answered by the younger members, and information on any branch of the given subject, to be gathered by a standing

committee of the whole Band. Of course, we began with India, the country of our own especial work; and, I think, none of those present will soon forget the next meeting. There was the map, drawn by a member of the Band, with Battalagundu in big letters among the Pulney mountains. There were the stories from "LIFE AND LIGHT," of Hindoo children and strange heathen customs; the written account of Hindostan from one of the older girls, and, perhaps, most interesting of all to the youngest members, the heap of curiosities on the table — delicate India muslin, embroidery from one of the native schools, strings of curiously-carved beads, and so many odd and beautiful things, that there is no time to speak of them here. The meeting closed with a long and merry game of "Twenty Questions," in which all the subjects were products of India, and in which the smaller Sunbeams distinguished themselves by the wildest guesses, and contributed their full share toward the enjoyment of the afternoon. Since that first meeting we have studied the maps of Persia, Turkey, China, Japan, and the Indian country of our own land, remaining on each country as long as we pleased, and taking frequent "return trips" to India, our own chosen field. We decided at the last meeting to establish a "Sunbeam Museum" of curiosities from mission fields, which we are fully determined to make a success. Indeed, two of our number have already manifested their devotion by sacrificing each three beads of a cherished Oriental necklace, thus effectually proving that "a maid can forget her ornaments" in a cause dear to her own heart.

Twice every year we receive letters from Mrs. Chandler, who has charge of "our school" at Battalagundu. At the beginning of the past year one was received that filled our hearts with gladness, and was blessed to our souls, as well as to those that sent it, for it told of the conversion to Christianity of several of the older girls, who have since been baptized and received into the Mission Church. We feel that we have indeed cause to thank the Lord, who "giveth the increase," for this joyful beginning of the harvest we have helped to sow.

And now I come to a sadder part of my story of the year. One bright day in February, dear little Edith Curtiss ran through the sunshine for the last time but once in her life, on the way to the Mission Band, with her bright pennies in her hand, and her face full of happiness, as it always was at our meetings. This time, however, she had mistaken the day for our fortnightly gathering, and the pennies went home again, to be "surely brought next Saturday." But "next Saturday," instead of Edith, came a note from her mother, telling us that the child was very ill, but that the thought of the promised pennies had weighed so upon her mind, that she

could not rest until her mother had sent them to the Band at the appointed time. And, after a few weeks more, the tidings came that our earnest little Edith had gone to serve the Lord she loved in "Immanuel's Land." But, though her bright face is gone from our sight, her name still stands on our books, as it used, and the pennies, paid regularly for her, still go to help the dark-eyed Hindoo girls toward the same Jesus whose blessing crowns her own sunny head.

At the close of the year of the Woman's Board, in October, our annual subscription of \$83.00 was paid in full, including \$25.00 gained by a "Children's Reception," given to the little ones of the church by the older members of the Band. The entertainment, decorations, and arrangement of the church-parlors, were given over by the president into the hands of the older girls, who, with occasional consultations at her house, succeeded in turning the vestry into as pretty a place as is not often seen, by means of roses, myrtle, and trailing vines, with flags, festooned by knots of flowers about the walls, and tables spread with all the "goodies" that children love. Hammocks were slung from one pillar to another in the larger vestry, the seats were taken out to leave room for the games, and the many children who spent the afternoon with us, voted the entertainment a great success.

A few weeks ago we received a second letter from Mrs. Chandler, telling a terrible story of the suffering of the people of India from famine, and saying that, owing to the increase of prices, half the number of school-children were to be sent home, retaining only twenty-five out of the sixty pupils. We decided, on receipt of this letter, to make an extra offering as soon as possible, asking that the money might be given to our school, that the full number of pupils might be retained. For this purpose, envelopes were given to each member of the Band, to be returned at the next meeting in addition to the regular contribution. The envelopes have amounted to nearly twenty-five dollars, which are to be sent on to Chicago immediately, in the hope that our project may succeed.

As the year closes, we look forward with fresh hope to the untrodden path before us, trusting that He who has guided us thus far on our way, will still be our leader, and that,

' Keeping step with His dear feet,
We shall tread the journey gaily,
And the resting will be sweet.'

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM FEB. 15, TO MARCH 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroc, Akron, Treas.	
<i>Brooklyn Village.</i> —Aux., for pupil at Marash,	\$15 00
<i>Cincinnati.</i> —Vine St. Ch., Aux., for Miss Collius, and to const. Mrs. Mary Sellen and Mrs. Juliet C. Sumner L. M's,	50 03
<i>Columbus.</i> —1st Ch., Aux.,	32 00
<i>Edgerton.</i> —Aux.,	5 35
<i>Lyme.</i> —Aux.,	52 55
<i>Marietta.</i> —Young Ladies' Miss. Soc., for pupil at Marash,	40 00
<i>Ruggles.</i> —"L's parting gift," \$3; "a friend," \$2,	5 00
Total,	\$199 90

MICHIGAN.

<i>Charlotte.</i> —"Helping Hands," wh. const. Mrs. B. W. Warren L. M.,	\$25 00
<i>Detroit.</i> —Hopeful Workers, for salary of Miss Pinkerton,	14 50
<i>East Saginaw.</i> —Proceeds of sale of pressed ferns, etc., for Miss Shattuck's use,	11 50
<i>Grand Blanc.</i> —Aux., of wh. \$25 const. Mrs. Sarah B. Parsons L. M.,	40 00
<i>Memphis.</i> —Aux., for Miss Pinkerton,	3 00
<i>Morenci.</i> —Aux.,	5 00
<i>Pineckney.</i> —Aux.,	7 00
<i>Romeo.</i> —Aux.,	50 00
Total,	\$155 00

ILLINOIS.

<i>Canton.</i> —Aux.,	\$17 70
<i>Chicago.</i> —New Eng. Ch., Aux., \$23.33; Plym. Ch., Aux., with prev. cont. to const. Mrs. Chas. S. Bartlett L. M., \$3.73; 47th St. Ch., Aux., \$14.75; Lincoln Park Ch. Miss. Band, \$5,	46 81
<i>Crete.</i> —Mrs. E. M. Porter,	1 00
<i>Danvers.</i> —Aux.,	7 00
<i>Evanston.</i> —Aux., for Miss Porter,	58 70
<i>Lyonsville.</i> —Aux.,	1 20
<i>Malden.</i> —"A few ladies," \$3; Mrs. Belden's S. S. Class, 39 cents,	3 39
<i>Maywood.</i> —Aux.,	8 00

<i>Oak Park.</i> —Aux., for Manissa school,	\$36 58
<i>Payson.</i> —Aux.,	20 00
<i>Peoria.</i> —Aux., for Erzroom school,	40 00
<i>Port Byron.</i> —Aux.,	7 00
<i>Quincy.</i> —Aux.,	19 00
<i>Roseville.</i> —Aux.,	5 00
<i>Sheffield.</i> —Aux.,	4 70
<i>Sugar Grove.</i> —Mrs. J. H. Hall,	5 00
Total,	\$281 08

WISCONSIN.

<i>River Falls.</i> —Aux.,	\$8 44
<i>Stoughton.</i> —Aux.,	2 00
Total,	\$10 44

IOWA.

<i>Fairfield.</i> —Aux.,	\$7 05
<i>Lyons.</i> —Aux.,	47 83
<i>Miles.</i> —Aux., for Miss Day,	15 00
<i>Muscantine.</i> —Proceeds of ferns, for Miss Shattuck's use,	25
<i>Sibley.</i> —"From a true friend,"	5 00
<i>Tabor.</i> —Aux.,	15 00
<i>Toledo.</i> —Aux., for girls' school at Hadjin,	11 93
<i>Traer.</i> —Aux., for school at Akhissar,	13 86
<i>Wilton.</i> —Aux.,	5 00
—"A birth-day thank offering,"	50
Total,	\$121 42

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Kansas City.</i> —Aux.,	\$18 55
<i>St. Louis.</i> —Dr. Post's Ch., Aux., \$14; Pilgrim Ch., \$2,	16 00
Total,	\$34 55

MISCELLANEOUS.

Envelopes and pamphlets,	\$6 06
Total,	\$6 06
Total,	\$809 45
Previously acknowledged,	3,434 03
Total,	\$4,243 48

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Life and Light for Woman

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